Turk. Emp.

THE COSMOPOLITAN.

From every man according to his ability: to every one according to his needs.

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THE IMPERIAL CAMP.

THE EMPEROR WILLIAM IN THE HOLY LAND.

BY SAMUEL IVES CURTISS.

"Nicht Glanz, nicht Macht, nicht Ruhm, nicht Ehre, nicht irdisches Gut ist es, was wir hier suchen; wir lechzen, flehen und ringen allein nach dem Einen, dem höchsten Gute, dem Heil unserer Seelen."*—*From the address of the Emperor at the consecration of the Church of the Redeemer.*

THE occasion of the journey of the German Emperor to Jerusalem was entirely religious. It is quite possible that certain political and commercial advantages may grow out of this intercourse with the Sultan. It is also possible, if Turkey should ever fall to pieces, that Germany might obtain Syria and Palestine. Indeed, there is far greater reason to expect this than that France and Russia should ever obtain permanent possession, great as their ecclesiastical interests are. The only formidable competitor, under such circumstances, would seem to be England.

Never before in the history of the Turkish empire were such elaborate preparations made for the reception of any guest as for that of the German Emperor. From Damascus to Jerusalem, streets were repaved, roads were repaired or constructed, almost everywhere there were evidences of paint and whitewash. Doubtless this great housecleaning was oppressive to many a poor shopkeeper. Tourists will be inclined to complain that the antique should bear such evidence of newness. But the country as a whole has been greatly benefited. Turkish troops have been drilled for months in anticipation of this great event.

The Emperor is a model of punctuality. He arrived at Haifa half a day before he

* "It is not splendor, nor power, nor glory, nor honor, nor earthly good, that we seek here; we pant, we pray and struggle only after the One, the highest Good, the Salvation of our souls."

was expected, and the German colonists were not ready to receive him. So he said he would go to see Mount Carmel, and presumed they would be ready for him on his return. In like manner, he arrived in Jerusalem at eleven o'clock in the morning, although he was not expected until two hours later.

Such an unwonted event as the presence of an emperor might be expected to draw a large number of tourists to the Holy City. This, however, was not the fact. Only a week before, a large delegation had come from England, among whom was the Bishop of Salisbury, for the dedication of the chapel of St. George's church, but most of these left before the arrival of the Emperor. Autumn is not a favorite time for visiting Palestine; so, aside from the Germans, of whom there were about a thousand who had come from the Fatherland, there were but few tourists. Hence all large estimates, such as that there were fifteen thousand strangers, were simply the product of reportorial imagination.

But whatever was lacking in the presence of the tourists was made up by the welcome of the German colonists in Jerusalem. The heart of the German Emperor must have warmed as he was greeted with enthusiastic "Hochs" from the throats of his countrymen, who were massed near the Jaffa gate at the time of his ceremonial entry into Jerusalem, Saturday, the 29th of October. In the morning, as he came outside the walls over the Jaffa road, he had seen a motley throng. There were Moslems with their white turbans, and Jews, many of them with caps made with a circlet of fur about the head, and with long coats notwithstanding the great heat, gathered near an arch, which bore the inscription in Hebrew and German characters: "'Blessed be he that cometh in the name of the Lord; we have blessed you out of the house of the Lord' (Ps. cxviii, 26). May their Majesties be high. Wilhelm II., Augusta Victoria." But he was riding too rapidly to see this, for he was hastening on to his camp, consisting of ninety tents, two of which were really wooden structures



IN FRONT OF THE MOSQUE OF OMAR.



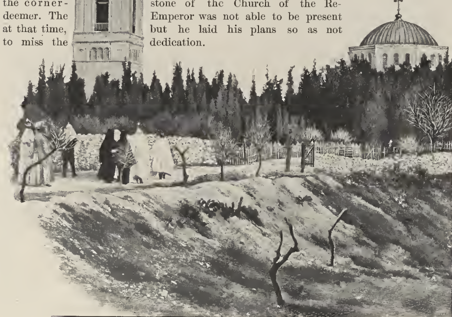
FORMAL ENTRANCE AT THE JAFFA GATE.

brought from Heligoland, and which he had known before as affording the comforts of a home. One was a dining-room, fifty-two feet by sixteen, well lighted, well ventilated, and insured by screens against the invasion of insects. The other consisted of his own private apartments and those of the Empress, each sixteen feet square.

The Emperor's rooms consisted of his working-room, with a center-table, and a writing-table at one side; then his bedroom, provided with a single brass bedstead that would look inviting enough to any weary traveler; adjoining was the bathroom, where hot and cold water could be had at once, and by the side of it, a servant's room. The floors were covered with matting, and the matting was spread with Turkish rugs. All the furniture was very plain, but substantial and of the best quality. The rooms were furnished with an abundance of folding camp-chairs.

The Empress's apartments, which were just across an open passageway from the Emperor's, corresponded in size and arrangement with those of her husband. The floors were carpeted. A roof of canvas about two feet above the actual roof insured coolness in the apartments below. After the arrival of the Emperor, the imperial flag was raised over the structure occupied by him. The street in front of this camp was jealously guarded by Turkish soldiers, and every stranger who wished to pass was compelled to give an account of himself.

After the Emperor had taken lunch, he entered, with the Empress and his suite, through the Jaffa gate into the Holy City. On account of the narrow streets, he was compelled to dismount and proceed on foot to the Church of the Holy Sepulcher. He next visited the Muristan, the old cloisters which adjoin the south side of the Church of the Redeemer. Here he received the German congregation of Jerusalem. Here, also, were the official guests, headed by Dr. Barkhausen, president of the upper council of the established Church of Prussia, who five years before had been his representative in laying the corner-stone of the Church of the Redeemer. The Emperor was not able to be present at that time, but he laid his plans so as not to miss the dedication.



AT THE SUMMIT OF THE MOUNT OF OLIVES.



PRESENTATION OF KEYS AT THE WEST PORTAL OF THE CHURCH OF THE REDEEMER.



THE EMPEROR BEFORE THE TOMB OF THE KINGS.

At five o'clock their Majesties attended a reception at the house of Dr. von Tischendorf, son of the famous Professor von Tischendorf of the University of Leipsic who won immortal fame by the discovery of the Sinaitic manuscript, one of the most ancient and important Greek manuscripts of the Bible. Dr. von Tischendorf has just been appointed German consul-general at Jerusalem. This reception was for the consuls of the various governments represented at Jerusalem, as well as for the pashas. But the most significant part of the reception was the presence of the heads of the different churches, including the Lord Bishop of Salisbury, and Bishop Blythe, of Jerusalem, of the Church of England; the Patriarch of the Greek church, of the Latin church, of the Armenian church, etc. There were men with swarthy and even black skins who came to pay court to the head of the Prussian National Protestant church. There was quite an interesting episode when the seven-year-old son of the consul, who bears the name of Constantine, after his grandfather, stood forth and in German verse presented a doll from Bethlehem for the Emperor's little daughter, declaring, "I am the happiest child in Jerusalem."

Sunday was devoted to religious services. First there was the dedication of an orphanage at Bethlehem, which is less than an hour distant from Jerusalem, at seven o'clock in the morning. This, however, the Emperor himself did not attend. At 9:30 there was divine service in the German church, a beautiful stone building, which, when crowded to its utmost capacity, cannot accommodate more than two hundred persons. Sixteen Lutheran clergymen, gowned, stood in the recess behind the altar throughout the entire service, which was about an hour in length. The Emperor and Empress sat near the altar, on the right side of the church. The pastor preached



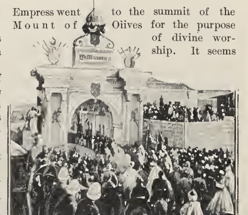
IMPERIAL CAVALCADE LEAVING JERUSALEM FOR BETHLEHEM.

for about fifteen minutes a simple evangelical sermon. At the close of the service, the Emperor spoke for about five minutes to the pastors, in the most earnest way, on their work in Palestine.

A visit was next made to the Church of the Nativity. The scene which met the eye of one taking his stand by the church can never be forgotten. Such color effects as were produced by the costumes of the natives, can be found only in the Orient. All Bethlehem and the region round about had gathered to witness this great event. The people swarmed on lofty roofs, they looked out from windows, they were crowded on either side of the way, guarded by troops, by which the imperial party was to come.

The visit to the Shrine of the Nativity was speedily accomplished. It is a place of tender suggestion and memory, even if one believes that the evidence cannot exist for the genuineness of the manger.

In the afternoon the Emperor and Empress went to the summit of the Mount of Olives for the purpose of divine worship. It seems



RETURNING TO CAMP THROUGH THE GERMAN ARCH.

to be generally conceded that this is the place where our Lord was wont to spend the night in prayer. It is now owned by the Russian government. Strange to say, the priest in charge, who has devoted many years to tending it, has planted cypresses and pines instead of olive trees in the grounds by the church. There are indeed olive trees a little lower down, but none on the summit of the mountain.



WATER-CARRIER AND STREET-SPRINKLER

Chairs had been provided for the imperial party. The aged priest handed the Empress a bouquet of flowers. Forty-two sailor musicians, who always attend the Emperor on his voyages, under the leadership of Director Pott, were present. They are dressed as sailors and are called the "Matrosen Chor." They perform on brass and stringed instruments, and on occasion render vocal music. The service was one of great solemnity.

But all these services and ceremonies were simply preparatory to the great service of the dedication of the Church of the Redeemer.

On the 7th of November, 1869, the Crown Prince Frederick William, afterward Emperor Frederick III., took possession of a large field of ruins in Jerusalem, which the Sultan had presented to his father as a site for a church. There was a long delay in making use of it, because in 1841, under the direction of King William IV. of Prussia and through the mediation of Bunsen, England and Prussia had united in the establishment and support of a bishopric in Jerusalem. King William saw that in order to make an impression on the people of Pales-



OLIVE TREE IN THE GARDEN OF GETHSEMANE.

tine, Protestantism must be united, and he believed that, like the Latin, Greek and other communions, it should have a visible head. But this union in the support of a bishopric was, from the first, very unsatisfactory to Prussia. The only terms which the Church of England could make, unless it were to recede entirely from its historic policy, were that every alternate bishop appointed by Prussia might be rejected by the Archbishop of Canterbury, who had the veto power; and that he must sign the Thirty-nine Articles, and must receive Episcopal ordination, whether he had been ordained or not. This arrangement was extremely galling to the Germans, and when they obtained imperial power could no longer be borne. Hence in 1888 Germany withdrew from this arrangement.

As a matter of fact, not only had Germany furnished the inspiration to the foundation of this bishopric through William IV., and half the money for its support, but also most of the missionaries were of German extraction, or imbued with the German spirit. A remarkable series of orphanages, schools and hospitals had been founded by some of the most devout Germans, including a hospital for lepers. Besides, there was quite a German colony living in Jerusalem, outside the walls. With the dissolution of the joint bishopric, every obstacle was removed to the erection of a German church worthy of the site and of the people of the Reformation.

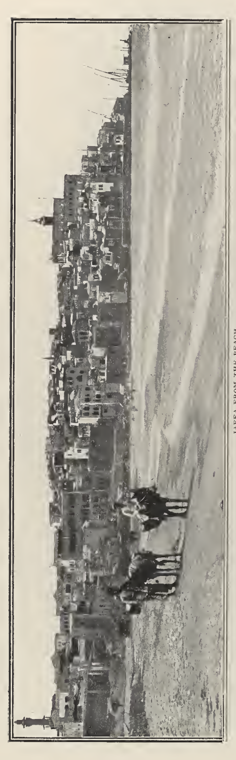


AT THE MOSQUE OF OMAR.

The site is near the Church of the Holy Sepulcher, and is one of the best in the city. It is four hundred and fifty feet long and five hundred and ten feet deep. It was occupied during the Crusades by the Order of Saint John. Part of it was once covered by a church called Saint Mary's. This belonged to a convent, where there was a hospital for women who had become



THE MOUNT OF OLIVES.

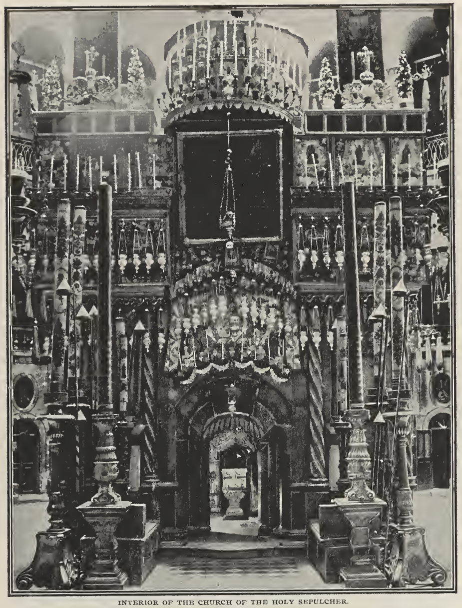

JAFFA FROM THE BEACH.

ill during their pilgrimage to Jerusalem.

The effort was made in erecting a new building to restore the original church, through a careful study of several churches dating from the time of the Crusades. The church is estimated to have cost seven hundred thousand marks ($175,000). This sum was not donated by the German government, but by private individuals. The German Emperor has been a large giver, and has shown his interest not only by sketching the tower with his own hands, but also in choosing, with the Empress—to whom he seems to be devotedly attached, and who exercises great influence over him—the mottoes for the three bells in D, F and A. The mottoes are: "Comfort ye, comfort ye my people, saith your God, speak ye comfortably to Jerusalem" (Isa. xl, 1, 2). 2. "By His own blood He entered into the holy place, having obtained eternal redemption for us" (Heb. ix, 12). 3. "But Jerusalem which is above is free, which is the mother of us all" (Gal. iv, 26).

The church as seen from the Mount of Olives is one of the most prominent objects in the ancient city. On the other hand, the view of Jerusalem from the tower of the church is superb, and is perhaps superior to that from any other point. It is certainly destined to be a favorite place for travelers who wish to get a good idea of the city.

Everything that the clergy and the imperial court could devise to render the services impressive, was done. The number of seats was limited, and even standing-room was secured with great difficulty, and through special influence. Long before the hour of service, the narrow street before the north portals was crowded with an eager and impatient throng. By nine, seats and standing-room were occupied. Meanwhile, outside the west portal an interesting ceremony was taking place, in the handing over of the keys to the officers of the church. Promptly at 9:30 the German clergy, headed by Pastor Hoppe, the curatorium of the Evangelical Society of Jerusalem, the representative of the State Church of Prussia, and the Emperor and Empress entered side by side—William with a long and becoming silk gown which covered his uniform, and a white helmet, the impersonation of the highest type of German soldier; the Empress, the impersonation of



INTERIOR OF THE CHURCH OF THE HOLY SEPULCHER.

the ideal German wife and mother, modest, matronly and lovely—womanly enough to arrange something on the shoulder of her husband as they walked along. Behind them followed a company of noble guests. According to the directions on the ticket of admission, the clergymen appeared in gowns. Those who were entitled to wear uniforms also had their decorations. Other gentlemen were expected to appear in full dress, and the ladies in light promenade toilets. It was a very distinguished-looking company.

The instrumental music was rendered by the Matrosen Chor. Two pieces were sung by this choir; other hymns were rendered by the congregation.

"A mighty fortress is our God," accom-

panied by the military band, was given with tremendous effect. There were a liturgical service, an address of consecration by Dr. Dryander, and the sermon by the pastor.

At the conclusion, after the benediction, without previous announcement on the program, the Emperor went forward to the altar, and, as had been privately arranged, a desk was brought for him, on which he laid his manuscript, and in clear, loud tones read an address carefully prepared, full of strong Christian sentiment, in which he said:

"From Jerusalem a light has risen upon the world, the blessed light in whose splendor our German people have become great and glorious. That which the German people have become, they have become under the banner of the cross of Golgotha, the true sign of self-sacrificing love for our neighbor.

"As almost two thousand years ago, so to-day a voice shall sound forth from this place into all the world, which contains within itself the longing hopes of us all: 'Peace on earth.' "

Then followed the paragraph already quoted at the beginning of this article. In closing he repeated the second verse of "A mighty fortress is our God," of which the last line is, "And He must win the battle."

At the conclusion of the service, the Emperor and the Empress received privileged worshipers in the Muristan, belonging to the old cloisters next to the church. About a quarter of twelve, after walking a long way through the street past the Church of the Nativity, the

THE EMPEROR ENTERING THE GERMAN CHURCH IN BETHLEHEM.



APPROACH OF THE EMPEROR TO JERUSALEM.

Emperor reached the open square on which is the office of the American Consulate; there he handed his imperial consort into the carriage, and then mounting his magnificent dark bay, which had been brought from Berlin, he rode back to camp. Thus terminated one of the most important events in the history of Protestantism in Palestine, one that is more likely to give it standing and impetus than anything that had before taken place.

Here our story of the Emperor's visit to Jerusalem might end, but it would be incomplete if mention were not made of the delightful surprise which he had prepared for his Roman Catholic subjects in Palestine as well as for those in Germany.

When the Emperor was in Constantinople, there were brought to an end negotiations which resulted in the sale by the Sultan to the German government of a piece of property on Mount Zion, outside the present city walls, by the Tomb of David and the so-called Hall of the Lord's Supper, known as the Cœnaculum. There had been great difficulty in getting possession of this ground, on account of the Tomb of David, which is regarded by the Mohammedans as a shrine. This place is also especially sacred to the Catholics as being in the vicinity of the Cœnaculum, and on Mount Zion.



SEATS FOR THE IMPERIAL GUESTS IN CONSUL-GENERAL VON TISCHENDORF'S DRAWING-ROOM.

The Emperor remains possessor of this property, but, in order to show his Catholic subjects a favor, presented to "the German Society of the Holy Land"—which has its headquarters in Cologne, and whose representative is the director of the Catholic German Hospiz* in Jerusalem, Father Schmidt—the use of the ground for the erection of a Roman Catholic church, school and other buildings.

First, the Latin Patriarch of Jerusalem expressed his thanks in behalf of the Catholics. He was followed by Father Schmidt, who expressed not only his thanks, but also the devotion of the German Catholics to the Emperor and the empire, wishing him the wisdom of Solomon, and as long and glorious a reign as that of David. There were great enthusiasm and fine military music. Nor did the Emperor forget his orchestra of sailors. He presented each, with his own hand, a new decoration, adopted on the birthday of the Empress, October 22d, and called "The Cross of Jerusalem." On the one side was "Wilhelm, Imperator, Rex"; on the other, the following figure:

"XXXI
"MD X CCC
"IIC"

signifying the 31st of October (x=October, the tenth month), 1898.

Following this ceremony—as the Prince of Wales, on his visit to Palestine, was admitted to the Tomb of Abraham at Hebron, which had never been trodden by Christian feet—the German Emperor was admitted to the Tomb of David, which the Moslems have heretofore kept closed.

There can be no question that the Emperor made a wonderful impression in Jerusalem. He has conversed as freely and naturally with the German colonists whom he has happened to meet in school and hospital as with friends and brothers. None of his subjects in the Holy City doubts his piety or sincerity. In this respect the German Catholics are at one with the Protestants. The Catholic ecclesiastics, who were at the consecration of the church, were especially pleased that on Reformation day nothing was said in the service to wound their feelings. All wish him, in the words of the Catholic priest, "a long and glorious reign."

* This is a place for the entertainment of travelers.